



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

rubric, the confusion may have arisen in this way, reading: hábet haec mûlier. MULIER: áliter cá tuli <aliis> olént, alitér suis = 'the young smell differently to different people, and still differently to their mothers (*suis*),' i. e. 'the mother knows.' For *catuli* = 'children' cf. *haec canes* (Trin. 172, Poen. 1236) = *hic homo, ego*. If in a rubricated MS the first *mulier* fell out by haplography, and the chain of succession to A passed through a non-rubricated MS,² the gap (cf. supra, vs. 206, for B's treatment) may have come to be the full line in A, whereas B, etc., may represent the real state of things better, as in Stichus, vs. 511 (cf. Fennell, p. xix).

I note now a place where Gray seems to me to have gone wrong in his individual comment. In vs. 35 Stratippocles had lost his arms. Epidicus cries 'Dreadful.' Thesprio replies: 'It's happened before; it will be an honor to him, as it has been to others before.' In this Gray sees a political allusion. Instead, the element of literary parody is specially strong in the Epidicus. Stratippocles' arms have just been likened to those Thetis brought to Achilles. In vs. 490 an allusion has been made to Iphigeneia at Aulis; here, just after the Homeric touch I would see a reference to Archilochus and his elegiac poem on his abandoned shield.³

I observe that the foregoing notes on Plautus proceed from the extreme, conservative standpoint that the MSS are a better guide than metrical theories, and as between a violation of metrical norms and text correction that would be improbable in a prose author, I have preferred the latter alternative. I have doubtless gone too far myself in this direction.

WASHINGTON AND LEE UNIVERSITY,⁴
LEXINGTON, VA.

EDWIN W. FAY.

An Avesta Grammar in Comparison with Sanskrit. By A. V. WILLIAMS JACKSON. Part I. Phonology, Inflection, Word-Formation, with an Introduction on the Avesta. Boston, Ginn & Co., 1892.

Avesta Reader. First Series, Easier Texts, Notes and Vocabulary. By A. V. WILLIAMS JACKSON. Boston, Ginn & Co., 1893.

Science is of the world, and its followers know no national boundaries. The best product is sought, of whatever origin. Yet to us who so often look beyond the Atlantic for the best thing on a given subject, it cannot but be gratifying when we can say "in this case the work acknowledged to be the best is written in English and by an American." We have long had this undisputed satisfaction in the case of the Sanskrit Grammar, the loss of the author of which is so universally mourned. While not claiming that Jackson's Avesta Grammar is a great work in the sense in which this is true of Whitney's Sanskrit Grammar, we may be confident that it is destined to take its place as

¹ So B rubricates Philippa.

² A is itself spaced, but not rubricated.

³ No. 5 in Pomtow's *Lyrici Graeci*=Bergk 6.

⁴ My colleagues in America will understand the impossibility of my commanding the periodical literature without larger library facilities than I now enjoy. I am under obligations for references to periodicals to Professor Warren, of Johns Hopkins, who is at once *et magister et amicus*.

the best Avestan grammar in existence. The book meets an actual necessity. In the first place, there never has been a good practical grammar of the Avestan language. Spiegel is too discursive, Geiger too meagre, Bartholomae too condensed. But aside from this, a new treatment of the subject was required by the new edition of the texts.¹ And Jackson, himself a pupil and friend of Geldner's, was in a particularly favorable position to undertake this work. Not only could he learn from him the readings of those portions of the text still unpublished, but also take advantage of the improvements which Geldner has made on his own text since publication; and how numerous these changes are can be realized only by one who has had a look at Geldner's private copy.

The grammar opens with an introduction on the Avesta, reprinted from the author's article in the *International Cyclopaedia*. Concise information is given upon the history of the world's acquaintance with the Avesta, upon its contents and religion, the manuscripts and the Pahlavi version. An excellent grammatical summary of the language of the Avesta concludes the introduction. The author's attitude toward the great fundamental questions—such as the age of the Avesta, personality of Zoroaster, development of the religion—is the same as that maintained by Geldner in his articles in the *Cyclopaedia Britannica* and also, independently, by Bartholomae. The reviewer feels strongly that this attitude is the only correct one, and rejoices that the radically different views of Darmesteter, as advanced in the introduction to his English translation, and which not long since reached such a startling culmination in the introduction to his French translation, have found no place in Jackson's work.

The introduction is followed by specimens of text with transliteration, a table of the alphabet with the author's transliteration compared with that of Justi, and a list of books most necessary for the beginner. Jackson's system of transliteration is that which he had already proposed and explained in detail in his pamphlet, *The Avesta Alphabet and its Transcription*. This system is in several respects superior to all its predecessors, and it is earnestly hoped that it will be adopted even by those who for one or the other character might prefer another sign; for nowhere has the want of unity in transliteration been such a bane as in Avestan philology. Hübschmann's transcription bids fair to remain in favor among those who busy themselves with Iranian dialectology, cf. Horn in *Indog. Anzeiger*, I, p. 102. But there seems to be no good reason why Jackson's transcription could not be adapted, with necessary additions, to the needs of Iranists. The chief obstacle is the fact that numerous works of this class have already made use of Hübschmann's system. This is used in Horn's *Grundriss der neupersischen Etymologie*, and is also, as it seems, likely to be adopted in the projected *Grundriss der iranischen Philologie*.

In the body of the grammar, the Phonology gives an account of the Avestan sounds in comparison with those of Sanskrit, a knowledge of which is rightly presupposed. If it frequently fails to meet the strict demands of a compar-

¹ The *Avesta Grammar* of Kavasji Edalji Kanga (Bombay, 1891) does indeed reckon with the new edition, but this work will hardly have much currency outside of India. Its appearance would be highly discouraging to a beginner.

ative method, it is in most cases the fault, not of the author, but of the orthographical vicissitudes through which the texts have passed. It is frequently impossible to say whether a given variation is merely orthographical or represents a real difference in the language, due to conditions which are not apparent. There is a noticeable difference in method of treatment between Jackson and Bartholomae. In cases where several Avestan characters appear in correspondence with a single Sanskrit sound, Bartholomae usually forms a theory as to the conditions to which the variation is due, and groups the material under rules formed accordingly, each with a note to the effect that exceptions are numerous in the MSS. Bartholomae's work is indispensable to the scholar on account of its attempt to bring some order into the apparent chaos, and a large number of his explanations are undoubtedly correct. But by an arrangement which forces the material into these rules a somewhat distorted picture of the actual facts is produced, and for a grammar which is to serve as a practical text-book, Jackson's more conservative method is to be commended. Undoubtedly a slip is §63, note 3: "Instead of *i* (= *ya*), an *ə* appears in Av. *maðma-* 'midmost' = Skt. *madh-ya-mā-*." If, as has previously been done, we suppose beside *madhyama-* an Aryan **madh-ama-* = Goth. *miduma-*, the necessity for this note disappears, and *maðma-* is to be mentioned in §29, with *upaməm* = Skt. *upamdm*. A résumé of the principal phonological differences between Sanskrit and Avestan is valuable as suggesting to the beginner the parts most necessary to be studied at the outset. Under §197 should be added a reference to the change of *ə* to *i* after *y*, §30, and under the heading 'Consonants' a reference to §81 (Av. *ʔ*).

The remaining chapters, on Inflection and Word-formation, follow closely the arrangement of Whitney's Grammar, and abound in references to its corresponding sections. Naturally, there are not a few cases in which there may be a difference of opinion as to the proper classification. In one case which I have noted, the author has been inconsistent in his choice between two current explanations. The infinitives in *-tē* are cited in §254 as datives (cf. Geldner, KZ. 27, 226), in §720, 7 as locatives (cf. Bartholomae, KZ. 28, 21). In the Reader, under *daste* in the vocabulary, reference is made only to §254. In §265, by way of explanation of the locatives in *-vō* from *u*-stems, as *ahmī zantvō* 'in this tribe,' we read "weak stem + *o*, orig. gen.?" This explanation, suggested by Bartholomae, Ar. Forsch. I, p. 82, is rightly felt to be extremely doubtful, as *-vō* as a genitive ending is infrequent compared with *-ūš*, *-aoš*, which are not found in locative use. The reviewer suggested in the classroom that these forms are based on the locatives in *ō*, with *v* introduced from the analogy of other cases in which the stem-vowel had retained its identity, as is the case in Skt. *sakhyāu*, *patyāu*, and has since observed that the same view had been briefly expressed by Bartholomae, Indog. Forsch. I, p. 191, note 1, end. A similar instance is the genitive form *daršyōiš* mentioned by Jackson, §254.

The Reader is intended to furnish reading material sufficient for one college term. Another volume, to contain longer texts and, doubtless, selections from the Gāthās, which are unrepresented in this first series, is in course of preparation. The selections are intended to be easy, but many of them contain hopeless hapaxlegomena or desperate passages. This is perhaps unavoidable.

A continuous Avestan text of any length which shall be perfectly clear and, at the same time, something more than a tedious repetition of formulas is indeed not easy to find. The notes are excellent, but very brief, the help given by the vocabulary being judged sufficient in most cases. It is unfortunate that the part of the grammar to which the references on points of syntax apply is not yet out. Naturally, even in so small a body of texts, not a few words occur, the interpretation of which is a matter of dispute. An interesting case, in view of recent developments, is that of *uši*. This used to be taken unanimately as a nom. sing. neuter with the meaning 'understanding, intelligence,' which is found in the Modern Persian *hōš*. Some years ago v. Fierlinger, KZ. 27, 335, advanced the theory that the abstract meaning of the modern language was secondary, developed from an older concrete meaning—namely, 'the two ears.' The word would then be related to Lat. *auri-s*, O. B. *uši*, etc., and in form a nom. acc. dual. This view was accepted by Bartholomae, Ar. Forsch. II 113; J. Schmidt, Pluralbildung, 109; Johansson, Bz. B. 18, 25; Horn, Grund. d. neupers. Etymologie, s. v. *hōš*; but combatted sharply by Geldner, KZ. 30, 517, who declares that this purely etymological interpretation is tempting but untenable. The old view is also retained by Th. Baunack, Studien, p. 465, and by Jackson in the Reader. This is one of the striking instances of the clashes between those scholars of linguistic and of literary bent. The linguists accepted with open arms an interpretation which seemed to suit the context as well as its predecessor, and at the same time brought the word into connection with other known words, instead of leaving it completely isolated. Geldner, whose almost divinatorial powers of interpretation cannot be too highly rated, cares little for strictly linguistic work, and in this case, as elsewhere, makes no secret of his scepticism. But in this case the linguists were right, and their interpretation has been vindicated in a way which Geldner will be the first to recognize. As briefly pointed out by Caland, KZ. 33, 462, the decision is given by a passage in the text *Nirangistān*, recently published by J. Darmesteter in the third volume of his *Avesta translation* (= *Annales du Musée Guimet*, vol. 24). In stanza 26 we find two lines:

“yēzi hvaēibyō ušibyō aiwisrunvaiti ratufriš
yēzi āt nōiṭ hvaēibya usibya aiwisurunvaiti rapayāt”

which Darmesteter translates:

s'il s'entend de ses propres oreilles, il est agréé,
s'il ne s'entend pas de ses propres oreilles, qu'il essaie d'atteindre [le bruit].

Of the meaning 'if he hears with his ears' there can be no doubt. In one case the plural form is used, in the other the dual.¹

¹Simultaneously with the proof-sheets of the above comes vol. IV of the *Indogermanische Forschungen*, in which Hübschmann devotes some space to ridding the scientific world of the phantom of an *uši* meaning 'ear.' Darmesteter's translation is frequently cited in support of the meaning 'intelligence,' but, curiously enough, no mention is made of the passage in the fragments. Yet the adherents of v. Fierlinger's view could not have manufactured a text offering more conclusive proof of their claim. That the development of meaning from 'ear' to 'intelligence' may have taken place at an early period, as indicated by the Armenian, is a different thing from the argument of Hübschmann that *uši* had nothing to do with the various I. E. words for 'ear.'

A few minor suggestions on the vocabulary may not be out of place here. The adverb *aētaḍa* 'then, thereupon' is explained as *aēta* + postpos. *a*. Why not *aēta-ḍa*, as Skt. *ta-dā* 'then' and other adverbs in *-dā*? To *anu. pōiṣwa-* is given as derivation "*anu* + *√pi*," and as meaning "pursuing." It is not easy to reconcile derivation and interpretation. Skt. *pi* is used of 'swelling up,' often in a proud or combative manner. 'Bristling up,' as suggested by my pupil, Mr. Fowler, would seem to suit the context everywhere (used as epithet of wild boar, and with *-vant*-stem of a kind of head-dress). The form *iṣāṇhaēta* is not sufficient evidence for a root-form *āh* beside *iṣ*, whatever may be thought of Bartholomae's explanation, Ar. Forsch. II 92. The European cognates of *√iṣ* show that an ablaut like that of Skt. *ṣāṣ* : *ṣiṣ* is out of the question. The meaning 'stouter than an arm' for *bāzu. staoyah-* does not make good sense, and an analogy from Sanskrit compounds would, if I mistake not, be hard to find. If we translate, with Geldner and Darmesteter, 'strong in the arms,' we indeed deny any more than an intensive force to the comparative, but obtain a satisfactory meaning and a compound on a line with Skt. *tanūcubhṛa* 'beautiful in body,' etc. The form *huṣṭvafa* is taken in the vocabulary as a nom. sing. of perf. participle, from which, however, we should expect *huṣṭvafā*. In various sections of the grammar and in an article by the author, Amer. Journal of Philology, X, p. 86, the stem is given as *-van(t)-*. Why not give up the idea of a perfect participle and assume suffix *-van*, the only one which would regularly give nominative in *-a*, comparing for meaning the simple participial sense not infrequent in Sanskrit, e. g. *yajvan-* 'offering,' *-jivvan-* 'conquering,' etc.? Whitney, §1169. The etymologies in the vocabulary are confined to forms with the Iranian and Hindu branches. This is to be commended in general, but in a few cases where cognates are wanting here, but undoubtedly to be recognized in the European languages, a departure might not have been amiss. It is almost misleading to find the root *gram* 'to be angry' without etymology, as if it were wholly isolated, instead of being related to *grim*, Goth. *gramjan*, etc. So to *yāsta-* 'girded' a reference to ζωσ-τός would have supplied the cognate which is wanting in Sanskrit.

In closing we can only desire the speedy appearance of the additional parts of both Grammar and Reader.

UNIVERSITY OF CHICAGO.

CARL DARLING BUCK.

A GROUP OF BOOKS ON SANSKRIT LITERATURE.

Die neunzehn Bücher des Mahābhārata (1893); Das Mahābhārata nach der nordindischen Recension (1894), von Dr. ADOLF HOLTZMANN, Professor an der Universität Freiburg i. B. Kiel, Haeseler, 1893, 1894.

These two volumes are the continuation of the first work on the great Hindu epic (Zur Geschichte und Kritik des Mahābhārata, 1892), already reviewed in this Journal (vol. XIII, p. 499). A fourth volume is promised, which is to contain a discussion of the relation of the epic to other Hindu literature, with a review of previous studies in this field.

In the former of the two present volumes Holtzmann gives, in three hundred pages, a compact review of the whole poem. The work will be indispensable to students of the epic, since it is almost impossible, without some such